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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 20. Vol XXXI. Saturday, May 15, 1869. Price One Penny.

FORTIETH ANNUAL CONFERENCE.

The Fortieth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the New Tabernacle at ten o'clock this morning (April 6th). The weather being very beautiful, the Saints who live in the country settlements came to the Conference in large numbers.

On and around the stand we noticed President Brigham Young, President Geo. A. Smith and President Daniel H. Wells, of the First Presidency. Apostles: Orson Pratt, John Taylor, Wilford Woodruff, Ezra T. Benson, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., and Joseph F. Smith. Patriarch: John Smith. John Young, Edwin D. Woolley and Samuel W. Richards, the Presidency of the High Priests' Quorum. George B. Wallace and John T. Caine, of the Presidency of this Stake of Zion. Joseph Young, Albert P. Rockwood, Horace S. Eldredge and John Van Cott, of the First Seven Presidents of the Seventies. Edward Hunter, Leonard W. Hardy and Jesse G. Little, the Presidency of the Bishopric. There were also Bishops, Elders, and leading men from every settlement in the Territory.

The congregation sang the hymn on page 257, "Come all ye sons of Zion."

President Geo. A. Smith opened the Conference with prayer.

The hymn on page 268 was sung, commencing, "The Spirit of God like a fire is burning."

President George A. Smith first addressed the Conference. He said the last six months had been remarkable with the Latter-day Saints on account of the great progress they had made during that time. They were beginning to understand the proper course to pursue in relation to business and other matters. This was the result of the principle mentioned and acted upon by Joseph Smith. The people were taught true principle and were learning to govern themselves. An effort had been made last year to gather the poor from the nations. The result of this effort had been a pretty large emigration. Another effort to accomplish this laudable object would be made during this Conference. The Saints should not forget their friends in the old countries, especially those who have befriended them. In relation to his late visit to the southern settlements, President Smith said he never in his life had seen such good feelings manifested by the people as he had seen evinced by the Saints in those places he had visited. The majority of the people in the "Cotton Country" were filled with energy and zeal for the work of God.

Elder George Q. Cannon next spoke. He thought that this was the most important Conference that had ever been held by the Latter-day Saints. "We are entering upon a revolution. Revelations were given from the Lord to Joseph Smith which inculcated the order of Enoch. The principles were

simple, and although they were new to this generation, yet they were old as eternity. Those principles were called the Order of Enoch, because the people of Enoch had practised them. When this order was revealed to Joseph Smith, the people were not prepared to receive it. The Latter-day Saints, like all other people were more advanced in theory than in practice. Yet the Saints are far ahead of any other people in practicing the theories they advance. The principles of the Order of Enoch have been thus far, except in a few instances, a dead letter. But those principles have never been lost sight of from the time they were revealed thirty-six years ago. Unless we can agree with and practice those principles in our lives we are told unqualifiedly that we cannot be permitted to go back to build up the centre stake and accomplish the redemption of Zion.

Evils are existing in the world that have existed to a greater or lesser extent in all ages. They are to be seen in our own country. When the foundation of this great Republic was laid, it was expected to become the glory of the world. The evils of the old countries, however, have been transplanted and become common in this land. An aristocracy of wealth is steadily arising, whilst another class are steeped in misery and squalid poverty. Attempts have been made to stay the progress of these evils. The attempt of the Icarians to establish a system of communism at Nauvoo, from which the Saints had been driven, was an instance of this kind. This attempt proved a failure, so have all other attempts of men of themselves, to attain this object. It required the Lord to accomplish the uniting of mankind together in one common bond. As soon as the Almighty commenced His work, unity was manifested and love diffused among those who obeyed His revelations. The Lord has said that unless we are equal in temporal things we cannot be equal in spiritual things. This does not mean that we shall wear the same clothes, have hair of the same color, &c., but to have an equal claim on the treasury of the Lord, on the blessings of God and His Holy Spirit. The object of the introduction of the Order of Enoch among this people was, to introduce on earth a state of things that would be a pattern of what existed in the heavens, and thus make preparations for the coming of the Savior. Elder Cannon then read extracts from several revelations in the Book of Doctrine and Covenants, on the Order of Enoch.

It was not the intention of the Lord to allow the same evils to find place in His church that prevail in the world. Some have thought that should the Order of Enoch be introduced it would encourage the indolent. None need fear this. Those stewards who do not increase upon their talents will not receive the same blessings as those who are diligent. This is one of the greatest principles to check grasping dishonesty and other evils. Here is the solution of one of the great problems of the age.

Elder Ezra T. Benson was the next speaker. He said, we are here to learn and obey the Order of Enoch. All the property we may appear to possess belonged to the Lord, and was only loaned to us to build up His kingdom, to gather the poor and accomplish His work. We have no legal excuse for neglecting to obey the counsels of the servants of God. The co-operative movement was one of vast importance. The laws of Utah and its condition are beginning to be respected by what is called the outside world. Many express the opinion that President B. Young is the greatest financier in the world, else the united condition of the Latter-day Saints could never have been brought about. We might have arrived at a greater degree of perfection, as Elders in Israel, if we had laid aside all petty jealousies which sometimes beset us. Although we might have bettered our condition in many things, yet his heart was filled with joy and thanksgiving and praise to God that our condition is as favorable as it is. Let President Young rule, and we shall be blessed. Whether he desires us to raise silk, enter into co-operation, or do anything else, let us do it, and it will result in the prosperity of Israel. Let us co-operate in every good thing, for the Lord is operating among this people.

The congregation sang the hymn on page 29, "Arise, O Glorious Zion."

Conference adjourned till 2 o'clock p.m.

President D. H. Wells dismissed the meeting.

April 6, 2 p.m.

The congregation this afternoon was much larger than in the morning, the large Tabernacle being nearly filled. The congregation was called to order by President Brigham Young.

The Tabernacle choir, led by br. Sands, sang the first hymn, commencing "The morning breaks, the shadows flee."

Prayer was offered up by Elder Joseph F. Smith.

Tabernacle choir sang the hymn on page 263, beginning "Know this that every soul is free."

Elder Franklin D. Richards addressed the congregation. The Saints come together to be strengthened, that they may be able to dispel whatever darkness may beset their path. When we first heard the principles of faith, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, those principles were as staggering to us as those advanced principles that are now taught in relation to temporal things. It was at first difficult for us to understand those beautiful principles that are necessary to be attended to for the salvation of our dead. Since that time the Saints have advanced. By obeying the counsels of the servants of God in relation to our temporal affairs we shall become, to the world, as great a subject for astonishment in regard to our temporal condition as we are in spiritual matters. We should become a pattern for them to follow after. The true order of government is that which is after the Patriarchal order. That order alone will bring about an assimilation of interests, and consequent harmony and good will. We have not yet attained to a very great degree of unity in relation to temporal matters, but we are advancing in that direction. It was the design of the Almighty to make the interests of one portion of his family the interests of the other portion, that the whole human family may become one. Some, doubtless, think that they are too wise to be taught by the servants of the Lord. This was comparable with instances where children would not be taught by their parents. If the parents would inform themselves in regard to all necessary matters, they would be able to teach their children and increase their knowledge. So it is with the servants of God in respect to the Saints. It is the privilege of those who hold the holy Priesthood to teach and instruct us. All things that we do ought to be done in the name of our Lord and Master, Jesus. Whether we take possession of farms, or build factories, we should do it in His name. In the changes that are taking place in our temporal affairs we are going through another conversion. We are like a child who is making its first attempt to walk. Our faith in those matters will increase until the Order of Enoch could be introduced, and the interests of the entire people become identified with each other.

Elder George Q. Cannon read a report of Zion's Co-operative Mercantile Institution, showing the progress that had been made in this great movement by the various branches of the Institution. He also read a report of the Female Relief Societies.

President Brigham Young delivered an interesting and instructive discourse upon the subject of co-operation and other temporal matters. His remarks were reported in full, and will shortly be published.

The hymn on page 166, commencing "We thank Thee, O God, for a Prophet," was sung. Conference adjourned till to-morrow at 10 a.m.

Benediction by Elder Erastus Snow.

[TO BE CONTINUED.]

PLEASURE.—No enjoyment, however inconsiderable, is confined to the present moment. A man is the happier for life from having made once an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure.—SYDNEY SMITH.

SPEECH OF HON. WM. H. HOOPER, OF UTAH,

IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., FEBRUARY 25, 1869.

Mr. Speaker, when it shall be in order I propose to offer the following amendment to the bill offered by Mr. Ashley, of Ohio, to extend the boundaries of the States of Nevada, Minnesota and Nebraska, and the Territories of Colorado, Montana, and Wyoming, namely :—

Strike out the first and fifth, and so much of the sixth section of the bill as relates to Utah Territory.

And on this amendment I propose to speak at this time.

Sir, in the interior of the North American continent, peopling the narrow valleys that lie between mountains from which the snows never disappear, exists a colony of this Republic, a hundred thousand strong, prospering marvelously in spite of rigors of climate and unfriendliness of soil, and distinguished by all the characteristics of the most thriving and moral American communities. This colony, planted some twenty years ago in a savage wilderness, remote from other civilized association, divided from either ocean by vast spaces of desert, was, like the kindred colonies of Massachusetts, of Maryland, and of the Carolinas, the offspring of religious persecution; a persecution which had not then the excuse since alleged, that the marriage institutions of the Mormons are antagonistic to the civilization of the age, for at that time the question of polygamy had not entered into the public discussion of their religious faith, but which was simply an outburst of the blind intolerance which has so often before driven the sincere disciples of a new religious faith from their homes, with the loss of property and good fame, and forced them to seek such asylum as God in his providence opened for their occupation. Three times before had this people founded a community and erected their altars to the Christians' God, whom they worshipped, though with forms somewhat different from those of the various sects which compose the visible church of this nation, yet relying on the Bible as the foundation of their faith; and each time they were pioneers in civilization and the useful arts, and like the Pilgrims in Massachusetts, the Catholics in Maryland, and the Huguenots in Carolina, had based their community on the foundations of religion and law, and introduced the habits of industry and the aids of mechanical invention.

The newspaper and the school were indigenous in their settlements. Nor, guided as were their movements by men born on American soil and reared in the fullest devotion to American institutions, and composed as they were, in great part, of immigrants escaped from the grinding despotism of European poverty, and inspired by fervent faith in our Government, did they ever fail in their fealty to the Republic, nor exist a single hour without the overshadowing presence of the American flag. These are not mere rhetorical figures, but serious statements of fact, for which I personally vouch, and which I am prepared incontestably to prove. This people, healthily grown now to the stature of a State, having subdued the hostile forces of nature in a region before considered a desert, and filled the valleys of Utah with fertile farms, with successful manufactories, with workshops, with homes; having built up numerous cities and villages, and constructed hundreds of miles of roads and telegraphs; having diffused the mountain streams over the barren plains, till all the fruits and grains of the temperate zone now flourish where only the sage-brush grew before; having established schools for all the children, and built up a system of territorial government not inferior in practical excellence to any other in the land; having, as the last and crowning labor, accomplished the grading of between three and four hundred miles of the great railway whose centre rests on Utah, while its extremities reach the older States—this people, with this record, stands arraigned as though these acts were crimes and its very existence an offence; and I, as its Representative, find myself compelled to assume an attitude of defence, and ask the interposition of the

just and reflecting members of this House between the citizens of the Territory of Utah and an act which confessedly threatens its very existence, and seeks again to make those citizens the victims of a persecution which they are justified in believing forever ended.

While I shall indulge in no undue severity of language in opposing a measure which must have its origin either in fanaticism or in motives still less excusable, and while I shall refrain from unkind allusion to the chief sponsor of the bill, notwithstanding his want of personal courtesy and all common fairness in seeking to pass it in the absence of the Delegate representing the people whose interest in the measure is fourfold greater than that of any other constituency—I, whose stake in this issue is so great, must be pardoned for some intensity of feeling when I reflect upon its nature. If, indeed, it were possible, as I hopefully believe it is not, by destroying the autonomy of Utah, and partitioning out its settlements among neighboring Territories and States whose capitals are remote, and the exercise of whose authority over them must of necessity be feeble—if it were possible to exasperate this people to the point of resistance to law, and thus invite the fearful calamities of civil strife, how infinitely more terrible would be the consequences than on any of the previous occasions when they have been smitten and scattered by the hand of violence. I am reminded of the description given by Colonel Kane, in a lecture delivered before the Historical Society of Philadelphia, of a scene which had been visited by a similar calamity, and I must be excused for quoting his words as a fragment of history full of warning against future dangers. He says:—

"A few years ago, ascending the Upper Mississippi in the autumn when its waters were low, I was compelled to travel by land past the region of the rapids. My road lay through the Half-Breed track, a fine section of Iowa, which the unsettled state of its land titles had appropriated as a sanctuary for coiners, horse-thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the lower fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid vagabonds and idle settlers, and the country marred, without being improved, by their careless hands.

"I was descending the last hillside upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river a beautiful city lay glittering in the fresh morning sun; its bright new dwellings, set in cool, green gardens, ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high, tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it, in the background, there rolled off a fair country, checkered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth everywhere made the scene one of singular and most striking beauty."

"It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river landed at the chief wharf of the city. No one met me there. I looked and saw no one. I could hear no one move, though the quiet everywhere was such that I heard the flies buzz and the water-ripples break against the shallow beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it. For plainly it had not slept long. There was no grass growing up in the paved ways; rains had not entirely washed away the prints of dusty footsteps.

"Yet I went about unchecked. I went into empty workshops, rope-walks, and smithies. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped light-wood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal-heap and ladling-pool and crooked water-horn were all there, as if he

had just gone off for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marigolds, heartsease and lady-slippers, and draw a drink with the water-sodden well-bucket and its noicy chain, or knocking off with my stick the tall, heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples, no one called out to me from any opened window or dog sprang forward to bark an alarm. I could have supposed the people hidden in the houses; but the doors were unfastened, and when at last I timidly entered them I found dead ashes white upon the hearths, and had to tread a tiptoe, as if walking down the aisle of a country church, to avoid rousing irreverent echoes from the naked floor.

"On the outskirts of the town was the city grave-yard. But there was no record of plague there, nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the grave-yard, out in the fields, I saw in one spot hard by, where the fruited boughs of a young orchard had been roughly torn down, the still smoldering embers of a barbecue fire that had been constructed of rails from the fencing round it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest. As far as the eye could reach they stretched away—they sleeping, too, in the hazy air of autumn. Only two portions of the city seemed to suggest the import of the mysterious solitude. On the southern suburb the houses looking out upon the country showed by their splintered woodwork and walls battered to the foundation that they had lately been the mark of destructive cannonade; and in and around the splendid temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These challenged me to render an account of myself, and why I had had the temerity to cross the water without a written permit from a leader of their band.

"Though these men were generally more or less under the influence of ardent spirits, after I had explained myself as a passing stranger they seemed anxious to gain my good opinion. They told me the story of the dead city; that it had been a notable manufacturing and commercial market, sheltering over twenty thousand persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit in an action fought in front of the ruined suburb; after which they had driven them forth at the point of the sword. The defence they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in the battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it; one of which as I remember was that they had slain a father and son, a boy of fifteen, not long residents of the fated city, whom they admitted to have born a character without reproach.

"They also conducted me inside the massive sculptured walls of the curious temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building which, having been the peculiar objects of a former superstitious regard, they had as a matter of duty sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed, and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design. Besides these, they led me to see a large and deep chiseled marbled vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said, the deluded persons, most of whom were immigrants from a great distance, believed their deity countenanced their

reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come; that here parents 'went into the water' for their lost children, children for their parents, widows for their spouses, and young persons for their lovers; that thus the great vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

"They permitted me also to ascend into the steeple, to see where it had been lightning-struck on the Sabbath before, and to look out, east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of the pure day, close to the scar of Divine wrath left by the thunderbolt, were fragments of food, with a bass drum and a steamboat signal-bell, of which I afterward learned the use with pain.

"It was after nightfall when I was ready to cross the river on my return. The wind had freshened since the sunset, and the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"Here, among the dock and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

"Passing there on my way the light, I found it came from a tallow candle in a paper funnel-shade, such as is used by street vendors of apples and peanuts, and which, flaring and sputtering away in the bleak air of the water, shone flickeringly on the emaciated features of a man in the last stage of a bilious remittent fever. They had done their best for him. Over his head was something like a tent made of a sheet or two, and he rested on a but partially ripped-open old straw mattress, with a hair sofa-cushion under his head for a pillow. His gaping jaw and glazing eye told him how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly measured sips of the tepid river water from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed—a toothless old bald-head, whose manner had the repulsive dullness of a familiar with such scenes. He, so long as I remained, mumbled in his patient's ear a monstrous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting up on a piece of drift-wood outside.

[TO BE CONTINUED.]

Whoever drinks no liquids at his meals will add years of pleasurable existence to his life. Of cool or warm drinks, the former are most pernicious; drinking at meals induces persons to eat more than they otherwise would, as anyone can verify by experiment; and it is excess of eating which devastates the land with sickness, suffering and death.—*Hall's Journal of Health.*

CONCEALMENT.—It is inexpressibly important for those who would take life's pilgrimage together, so to speak and so to act that neither shall be an enigma to the other. Suspicion is the poisonous fruit of misapprehension; and countless fond hearts have been wounded—many severed—by the reservation, unnatural to a pure attachment, instilled by worldly advisers. There can be no greater bane to happiness than such advice, received and acted upon; nothing more conducive to a real enjoyment of life than faith in the object beloved. And who among the good would not be frank? In proportion as we act rightly, so is there less incentive for concealment; and there is no solid ground for felicity apart from openness of word and deed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 15, 1869.

TO LABOR PROFITABLY.

An Elder should desire to fill his mission with honor, and to be instrumental in accomplishing much good. Success in realizing so laudable a desire depends upon our faithfulness, upon our energy, integrity, diligence, faith and patience. To win souls to Christ has been the desire of all who have realized the blessings of salvation enjoyed through obedience to the Gospel, hence Paul, who in his blind zeal had been a persecutor of the Church, when he realized that the testimony of those against whom he had been so vindictive was true, became as energetic in promulgating that truth and seeking valiantly to convince others as he had been to oppose and persecute. The desire to promulgate the Gospel arises from the knowledge that is imparted to every one that obeys the commandments of God, for they wish others to receive the precious truths that have been such a source of peace and intelligence to themselves; and the question, "how can I be instrumental in winning souls to Christ?" arises in the meditations of His disciples. The Savior said, "No man can come to me, except the Father which has sent me draw him," making it evident that it is the Father that is doing His own work in these last days, through His chosen instruments; wherefore all who are called to this holy, important calling, should so live as to be prepared for the Master's use. It is not by the wisdom of man that souls are won to Christ, but by the all-powerful, simple principles of truth proclaimed by the gift and power of the Holy Ghost. This was signally demonstrated on the day of Pentecost, and accounts for so many of the "devout men" embracing the Gospel upon that occasion; the testimony was quick and powerful unto the convincing of the devout.

The mission of the Elders sent from Zion is "to preach the Gospel and gather Israel," according to the instructions of our beloved President, and this should be the constant study of every Elder, how to best accomplish this object. When an Elder is assigned to a field of labor, he should interest himself to thoroughly understand his duties and make himself acquainted with all that is required of him, so that he may be prompt in all necessary communications with his President, with whom he should labor in unity, seeking diligently to carry out his counsels and instructions. It should ever be in our minds, that we are sent to do the will of our heavenly Father, in whose wise providences we are here not only to bless and comfort those who are of the household of faith, but to seek after the honest-hearted everywhere our lot may be cast. To accomplish this we need to seek, by faith and prayer, the guidance of the Spirit, that we may ever be able to take such steps as will best accomplish the desired result. We have to meditate upon these steps and strive to obtain the hearty co-operation of our fellow-laborers of the Local Priesthood, and to have wisdom from God to direct their labors to the best advantage. To preserve the faith and the freshness of the spirit of Zion, to

continue unwearied in our labors and grow, increasing in every good and perfect gift, we have to concentrate our minds and energies upon our missions; to seek, by prayer and reflection, to employ our time in that manner that will result in the accomplishment of the greatest amount of good, that we may not fail to accomplish the mission whereunto we are sent, nor become weary in well doing, but always enjoy the Spirit of Zion, abounding in zeal and good works, disseminating the good influence of the Spirit through a faithful observance of all duties, words of wisdom, peace and salvation.

Application to our duties, always having our labors before us, tends to punctuality and good order, promoting success, for life is made up of a series of duties that should always be promptly attended to. When we keep our work ahead of us it is far more pleasant and satisfactory, not only to those with whom we may have to labor, and who depend upon our promptness and correctness, but also to ourselves, imparting the peace and consolation of a correct mode of procedure and praiseworthy diligence in attending each day to its duties. It is written: "Be ye clean that bear the vessels of the Lord;" cleansed from selfishness, vain glory, hypocrisy and dishonesty, and full of love, that the Holy Ghost may be in them as a well of water springing up unto eternal lives, and He be able to speak through them unto the convincing of the honest in heart; then they can teach as they may be directed by the Spirit, for "The Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach." Also, "And ye shall lift up your voices by the Comforter, ye shall speak and prophecy as seemeth me good; for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son." The kingdom of God and His righteousness must be our aim, and by a faithful performance of all duties the labors of the Elders will be blest unto the joy and satisfaction of all who love the truth.

G. T.

CORRESPONDENCE

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AMERICA.

Salt Lake City, April 13, 1869.

Pres. A. Carrington.

Dear Brother,—Your welcome favor of Feb. 6th was not received till the 19th ult., having been detained, with a large amount of mail matter and many passengers, by the snow blockade on the railroad. I also had the pleasure of reading yours to Geo. A. Smith, dated 27th Feb., and was equally well pleased with its contents. Bro. George A. has just returned from a tour to our "Dixie," having visited all the settlements and preached to the Saints; he was accompanied by Jos. F. Smith, Thomas Taylor and others; their mission will be productive of good results.

Truly we have great reason to thank our heavenly Father for His fostering care over Zion, and His manifold blessings poured out upon His faithful servants. We are constantly receiving gratifying reports of the labors of the Elders abroad, and of an increased interest in the work of the Lord; this is remarkably the case in the Southern States. At present there is, probably, no subject absorbing more attention in this country than what they call "Mormonism." Strangers from all parts continue to visit us, and it is very evident, from the conversation of some of them, that what they see and hear is much more favorable to us than their former impressions had been; it is, therefore, fair to suppose that, with the increased facilities for

travel, sound-thinking men will visit us, whose judgment and report will go far towards breaking down the barriers of prejudice, and showing us in our true position before the world. Although we have never courted the world's commendations, yet, as our ultimate destiny is known to us, so far as circumstances tend to develop it we appreciate them.

Co-operation is a success. Zion's Wholesale Mercantile Institution has rented the Eagle Emporium and Eldredge and Clawson's store, which are confined exclusively to wholesale trade, and are doing a fair business. The brethren have coincided in the co-operative movement in a manner quite praiseworthy, and those opposed to the true interests of Utah are realizing the effect of the let-alone policy more signally than ever. Nearly every Ward in the city has its own retail store, as is also the case throughout the entire Territory. We hope now to be able to extend our efforts more vigorously and with greater effect than ever in the development of home resources, and to curtail the practice of importing articles that can be made here.

The railroads are fast approaching a junction; there is, probably, not more than 60 miles to make. The Union Pacific Co. has now the advantage; their line is completed to a point several miles beyond Bear River, northwest of Brigham City. The junction of the roads, however, will be at or near Ogden City, by Act of Congress; but the U. P. Co. will own and control all the road they can make west of Ogden to the point of meeting with the Central Pacific.

The rowdy element moving with the progress of the railroad is, we trust, soon to pass away. The sinks of pollution are now located at the Promontory Range, where there are two principal railroad towns, one called Corinne, about six miles northwest of Brigham City, the other, Junction City, some twenty miles west of Corinne.

We contemplate building a line of railroad from Ogden to this city. A company has been formed, stock subscribed, and we expect that the work will soon be in active operation, and, probably, be completed early in the Fall.

Our Conference terminated last Thursday, 8th inst. There was a much larger assemblage than had been expected, as the weather for several days just previous to Conference had been wet and stormy; but it cleared off on the 4th, and a goodly number were present, and we had a very pleasant three days' Conference. There were 46 missionaries called, mostly for the British Isles, among whom were John Jacques, Hamilton G. Park, George Romney and J. Quincy Knowlton; there were also several Swedes and a few Danes; the latter, however, may remain in England if they are not needed in Scandinavia, as they can speak English tolerably well.

John W. Young was appointed President of this Stake; I believe this was the only new appointment made.

In the morning I expect to start for the cotton country, accompanied by bros. D. H. Wells, Joseph Young, sen., W. Woodruff, Brigham Young, jun., Geo. Q. Cannon and others; the trip will occupy about four weeks.

As I am somewhat pressed for time I will now close, praying God to bless and prosper you with continued success in your labors, and desiring to be remembered to all the faithful.

Your brother in the Gospel,

BRIGHAM YOUNG.

SCOTLAND.

Glasgow, May 3, 1869.

Dear brother Carrington,—I arrived in Edinburgh on the 7th of April, and, after remaining the rest of the week, br. James Sharp and I started on the 11th for the north, passing through the "kingdom o Fife," stopping on our way at Cowdenbeath, where we held two meetings, a good many of the Saints having come quite a distance to hear us. We appointed another man to preside in this Branch, the late President, br. Watson, having emigrated to the States. There was a good spirit manifested here, and a decided determination to gather to the "Land of Promise."

On Monday, 12th, we started for Dundee, and remained there the greater part of the week. We also visited Arbroath, a small town on the sea

coast, where we spent a very pleasant time with the Saints there. Returning to Dundee, we held two meetings there, and enjoyed an excellent time. Several of the brethren came to the meetings a distance of twenty miles, having to walk back after meeting was over on Sunday night. These brethren are and have been alive and awake in the faith for the last twenty years, or more, and the sound of an Elders voice proclaiming the Gospel is like a pleasant draught of water to the tired and weary traveler in the "Great Sahara."

On Monday, 19th, we started for Edinburgh and, after spending a very pleasant week in that place and vicinity, I started for Glasgow, and remained there long enough to have a little conversation with bro's Pace and Grover, then went to Kilmarnock, meeting with the Saints there on Sunday, and having an excellent time; the only regret they had was the short time we had to meet together.

At Glasgow I found that some of those who left here last year have made enough to send for their relations this coming season; this is very encouraging to those that are left.

Yesterday we had a District Meeting, at which were present bro's Pace, Sharp, Grover, Howard and myself, brother and sister Howard having arrived from Belfast early in the morning. The Saints expressed themselves as being very well pleased with the instructions and encouragement given during the day.

Praying God our Eternal Father to bless you in all your labors, I am, yours truly,

J. F. HARDIE.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, MERTHYR, MAY 2, 1869.

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11 a.m.

Present from Utah: Albert Carrington, Pres. of the European Mission; Elias Morris, Pres. of the Welsh District; Nephi Pratt, Pres. of Glamorgan Con.; John S. Lewis, Pres. of Swansea Con.; Levi W. Richards, Pres. of Monmouthshire Con.; and, of the local authorities, William White, Pres. of Pembroke Con.

Pres. Richards reported his Conference united, zealous in good works, and very anxious to emigrate; they number 222.

Pres. White said the Saints in Pembroke Conference were a good people, though comparatively few in numbers, and considerably scattered; the local Elders were to begin out-door preaching to-day and he hoped much good would result.

Pres. J. S. Lewis spoke of the orderly, peaceful characteristics of Utah as contrasted with the confusion and turbulance manifested elsewhere; said there was an increasing spirit of inquiry after the truth in his field of labor, which members 421.

Pres. Pratt said the Saints under his watchcare were very diligently promoting the cause of truth, and were improving in their faith and good works, though often struggling under adverse circumstances; they were distributing tracts, in which the children assisted, and saved their pennies for their emigration; number in Glamorgan Conference, 795.

Pres. Morris was pleased with the reports that had been made, and said the Saints of the Welsh District were a good people, doing the best they could under their circumstances; he had been in the District nearly four years, and had never seen the Welsh Saints, as a whole, possessed of so good a feeling as they have at present, and the Elders were striving to magnify their holy calling; there is a great desire to emigrate, even the little children saving their pennies and anxiously watching for the way to open for them to go to the land of Joseph; there are five Conferences and 1590 Saints in the Welsh District.

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2 p.m.

Pres. Carrington occupied the time in giving such information, instructions and teaching as seemed most ap-

propriate for an audience in which were many who are not members of the Church.

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6 p.m.

As there were some present who did not understand the English language, Pres. Morris addressed the audience in Welsh, much to the gratification and edification of the Welsh Saints. He was followed by Pres. Carrington, who chiefly confined his remarks to more fully elucidating some points which he had previously been obliged to briefly allude to.

The audiences were numerous, strictly orderly, attentive, and expressed much gratification in the blessings conferred upon them through being privileged with so excellent a Conference.

There were singing and prayer at the opening and close of each meeting.

Reported by Elder P. Stone, of Swansea.

FLOODING OF AMERICAN RIVERS.

The Hudson, Connecticut, and St. Lawrence rivers have overflowed their banks, causing considerable damage to property and some loss of life. An American paper of the date of April 23rd, says—"Portions of Troy and Albany are inundated, and the loss of lumber and other property is heavy. The Hudson River Railroad is submerged between Hudson and Albany, portions of the track are washed away, and the trains have stopped running. The Renssalaer and Saratoga Railroad is flooded to the depth of five feet between Albany and Troy. In the Mohawk Valley the flood is reported to be the greatest ever known there. No trains have passed over the Central Railroad since Tuesday. The freshets in New England also continue, and the Merrimac river is reported to be higher at Concord, New Hampshire, than at any time since 1862. Property to the amount of $100,000 has been destroyed in the Mohawk Valley.

A despatch from Montreal, dated April 23, says—"The ice began to move out of the river last night, and the water is rapidly subsiding, being now four or five feet below the wharf wall. Griffintown is again left dry, but terribly dilapidated. Danville, St. Hyacinth, and St. Andrew's are badly flooded. Two men were drowned at the latter place. At Longueuil several houses were swept away and two men were drowned. Also two men were drowned at Upton. The Grand Trunk embankment between Waterville and Lennoxville is washed away."

While a crowd of people were standing on a bridge at Granby, Canada, on Thursday evening, April 22, watching the flood, the bridge gave way, and eleven persons were drowned.

A New York paper of April 24, says—"The freshet in the Connecticut river reached a turning at noon yesterday, being then 26 feet and 8 inches above low-water mark at Hartford. Great damage was done to property along its banks, and railroad travel was for a time suspended. Trains are now running regularly, although the tracks are still submerged in places. The trains on the New York Central and Hudson River roads are also running again on time, although considerable damage was done to the tracks."

The American papers published in Georgia announce that that state is progressing very rapidly in building up and perfecting cotton mills, most of which will be in full operation in the course of a few months.

A New York paper says the Methodists have boldly solved one of the great problems of the day by licensing women to preach. The conference of the Ellenville district, New York, has given credentials for this purpose to a widow lady named Vane Cott. The Sing Sing conference has referred the subject to a special committee.

THE REDUNDANCY OF WOMEN.

How is the surplus female population of these islands to be absorbed? What are we to do with this army of spinsters, whose enforced celibacy is an evil at once to themselves and to society? The answer, according to Mr. Greg, is tolerably plain. In the first place, the normal proportions have been very much disturbed in England by emigration. Therefore we should export our surplus of women to places where there is a surplus of men. This will take off, say, a third of our female supernumeraries. Another third may continue to be properly employed, as at present, in domestic service. The task of disposing of the remaining third is more difficult. The removal of their sisters will doubtless make their labor more highly prized, and lead to a considerable improvement in their general position. But, to secure a thorough remedy, luxury must be discouraged, and marriage rendered more attractive to both sexes.

To prove the advantage of emigration, Mr. Greg calculates that in the United States and the English colonies there is a deficiency of women above twenty amounting to over 400,000. There are indeed certain special difficulties in this case beyond those which attend all plans of emigration. Thus, for example, it is perfectly true that there is an excess of men in the United States; but this excess only exists in the more newly-settled States. In Massachusetts, for example, in 1860 there was an excess of women over men of about 40,000 in a population of 1,200,000; whilst in California at the same time there were only 105,000 women to 270,000 men. A female emigration to California would undoubtedly be a great blessing to the country; but the emigrants must be prepared to encounter hardships which are sufficient to deter the women of the Eastern States. A governess in San Francisco would probably have a good time of it, and, if so disposed, would find a very favorable marriage-market; but it is not every woman who would be prepared to take up her abode at the diggings, and to run the risk of being scalped and converted into an Indian squaw. In short, it is obvious that such an emigration, though corresponding to a very real need, would require most careful supervision. The solution of the problem carried out by Mr. Brigham Young, and stamped with the approval of Captain Burton, does not quite meet the prejudices of European society, or it would be the most direct remedy for the existing evils. This, however, being out of the question, so far as a Government scheme of emigration is concerned, there must be a considerable doubt as to the possibility of exporting our female population in anything like the numbers required to meet Mr. Greg's suggestion. If we could set down half a million of Englishwomen within a very limited period in Canada and Australia, it is possible that the colonial demand for so desirable a commodity would be a good deal more than satisfied. The difficulties which obstruct emigration generally would be felt with tenfold force in an emigration of so peculiar a character. No one can doubt that, within certain limits, the emigration of women, as was proved on a small scale by Mrs. Chisholm's exertions, is a most desirable thing; but the question of how far it can be extended is by no means simple, and is part of a wider inquiry than can be touched upon in this place.

Mr. Greg, indeed, admits that, under all conceivable circumstances, a further remedy would be required; and this remedy, when we look into it, is little less than a general reformation of the public morality. If men would cease to be vicious, and women to be frivolous; if we did not insist upon butlers and footmen, costly and tedious dinner-parties, and visits to expensive watering-places; if ladies of fashion would imitate the *demi-monde* "in its attractive and not in its repellent features, in its ease and simplicity, not in its boldness or its license of look and speech," why then women would be a great deal better off. In a proper state of society nearly everybody ought to marry; and if people in England were content to live as simply and economically as they do in

Germany or Switzerland, half the men who are now repelled from matrimony by a fear of the expense might help to reduce the terrible surplus of unmarried females. This is a well-known expedient of moral writers. They point out some great evil, and then propose by way of remedy that human nature should be changed. Much harm is caused in England by the national habit of intoxication, and reformers suggest, with the air of original discoverers, that everybody should become sober. The suggestion is admirable, if rather obvious; but unluckily it only leads to the further question, how are drunkards to be induced to become sober? Society is undoubtedly over-luxurious in many ways; we spend a great deal more than people do abroad without securing more real comfort or even elegance; wastefulness has long been one of our most marked national vices; and when it is combined with a singular want of taste, the results are not edifying. A good many young men are, we may believe, deterred from marriage by the fear of expenses which, under a better system, would be unnecessary. What is the cure for these tolerably notorious evils? Mr. Greg recommends us to be simple and economical, but are we more likely to be so because Mr. Greg recommends it? Clergymen have preached, and journalists have been satirical, and reformers eloquent, but the evil persists and even increases. As wealth accumulates, luxury does not tend to fall off, and even a distinct demonstration of the resulting evils will fail to check so deeply seated a tendency. Where are we to find the necessary leverage for upsetting an abuse which has been the topic of declamation for centuries? And here occurs an additional complication, which Mr. Greg does not mention. The young men who will not marry because they prefer a club life are, after all, a small minority of the population. The class from which they spring contributes a fraction, numerically trifling, though socially conspicuous, of the great army of spinsters; and there is another evil precisely the opposite of that which he denounces. Reckless marriages produce a surplus population, from which the men are drafted off by emigration. The pauperized class multiplies without forethought, and fills our streets with women to whom a decent household is an impossibility, and who swell the ranks of the vicious classes. The unfortunate governesses who excite Mr. Greg's commiseration are frequently the daughters of the well-known curate who marries and has ten children on a hundred a year. The sons go to the colonies, or find some sort of occupation at home, and the daughters are left to swell the competition and beat down the value of feminine labor. If our population increased as slowly as that of France, there would be less surplus labor, and consequently the most helpless part would not be left behind as a residuum to subsist upon charity, or hardly-earned wages, or worse. We have no desire to defend the luxurious habits of the upper classes, which may probably do something to make marriage less common; but if everybody took Mr. Greg's advice to-morrow, and young aristocrats supported families upon £300 a year, it would not follow that our women would be less redundant. The first result would be an increase of the population, which in a very short time would add still more unemployed females to the existing crowds.—*Saturday Review.*

SUMMARY OF NEWS.

A new mode of swindling has been brought up to light in New York. At the police court of that city, on the 16th of April, a photographer was charged with fraud in selling so-called spiritualistic photographs. The case was adjourned without any evidence being taken. The counsel for the defence stated that they propose to prove that there is no trick, fraud, or deception in what are called spirit pictures by the accused, but that the shadowy likeness were produced without their agency.

A Boston paper states that a man in that locality is riding a hog through the streets, as preparatory practice to manage a velocipede.

For every passenger who loses his life by railway travelling, three persons are killed by boiler explosions.

The number of wrecks officially reported week, ending May 1, was 39, which raises the total for the present year to 979.

"Here's your money, dolt! Now tell me why your master wrote eighteen letters about that paltry sum." Simple shopboy: "I'm sure I can't tell, sir; but if you'll excuse me, sir, I think it was because seventeen letters did not fetch it."

The citizens of Southport, Connecticut, lately drove out of the town three drunken rowdies who had been loafing around the place insulting women &c. The citizens armed themselves with cowhides and horsewhips and lashed the scamps vigorously beyond the limits.

The two Pacific railways are so nearly completed to their point of junction that ten or twelve hour's drive in a mail coach around the north end of Salt Lake is now the only break in the railway communication across the continent.

PHILADELPHIA, April 28.—The Government will not interfere in Cuban affairs further than for the protection of American interests. Two weeks ago the belief was that some act of recognition would be made, but the views of the Government changed on intelligence being received from Cuba that the insurrection could not sustain itself without active foreign aid. As recognition might involve America in a war, any idea of interference seems to be abandoned.

Insults to women are hereafter to be punished severely in Michigan. The Legislature of that State has passed a law providing that persons offering gross insults and annoyance to females shall be considered guilty of a misdemeanor, and upon conviction thereof shall be punished by imprisonment in the country gaol not more than six months, or by a fine not exceeding $100.

DESTRUCTIVE STORMS IN AMERICA.—A New York paper of April 21st says—"There have been accounts of great storms from almost every part of the continent within the past few days. In St. Louis, Missouri, a hailstorm has destroyed nearly $100,000 worth of property. Dubuque, Iowa, has suffered severely, a tornado having thrown down houses, killed or injured several persons, and done other miscellaneous mischief. In Indianapolis the freight depôt was blown down, a watchman killed, and several persons badly crushed. Among the latter was a Universalist minister, who had taken refuge in the building from the storm. From the Dominion we have a string of telegrams giving accounts of extensive floods caused by the rain gorging the rivers. Lands are overflowed in all directions. In and around Montreal especially the damage caused by the rising of the St. Lawrence is said to be incalculable."

EMIGRATION FROM LIVERPOOL.—From the returns compiled by the Government emigration agent at this port, it appears that for the month just ended the number of emigrants that left the Mersey was 27,038. Those under the act, conveyed in 39 ships, reached 26,541, of whom 767 were cabin passengers; of these 9314 were English, 749 Scotch, 4674 Irish, and 11,804 foreigners. There were to the United States 31 ships, carrying 21,556 passengers; and of these 7259 were English, 748 Scotch, 4505 Irish, and 9049 foreigners. To Canada eight ships, with 4985 passengers, which comprised 2055 English, one Scotchman 169 Irish, and 2760 belonging to other countries. The ships not under the act, numbered twelve, which took out 497 passengers, their destination being as follows:—United States, two ships, 290 passengers; Victoria, two ships, 78; South America, four ships, 79; West Indies, one ship, 13; East Indies, one ship, 24; Africa, two ships, 13. The total emigrants for the month reached 27,038; for the corresponding month of last year the number was 18,852, showing an increase in favour of the month just completed of 8186. It will be seen from the returns that a large number of the emigrants were foreigners, chiefly from Germany and Sweden.